Reprinted from the Journal of the Annamalai University Vol. XVII.

TIRUPPANANDAL ENDOWMENT LECTURE

on

SAIVA SIDDHANTA

BY

Prof. R. RAMANUJACHARI.

1948

Such relationships have been found in the short wave region also by Pickard, Stetson and others.[1] Studies in the U. H. F. and V. H. F. propagation opened up by the late Ross A. Hull and continued by others upto as far as 3000 mcs. show very good correlation with such meteorological factors as temperature, pressure, humidity, wind velocity etc....We believe firmly that we can forget ionization and look to other sorts of gradients in the very same air in which birds (and men) fly....(Memoirs of the late Mr. Ross A. Hull).

There is thus clear evidence as to the dependence on meteorological conditions of the ground wave [2] as well as ionosphere supported sky wave, from the medium to ultra high frequencies. Statistical correlations and periodicities could be looked for, in observed data over a long period and this in turn could be used for weather forecasting in the future. Thus weather forecasting can be simplified to just a process of tuning in and listening to a pilot transmitting station and the signals translated directly in terms of weather elements.

The possibilities of such a scheme are now being investigated in the research branch of the Physics department of the Annamalai University. Annamalainagar (Lat. 11° – 25′N., Long. 79° – 42′E). Preliminary experiments were performed from November 1950 to February 1951 on medium wave transmission. Though the results obtained were not of a definitely indicative nature it has been decided to extend the observation with greater precision and with more attention to details. A photographic signal intensity recorder has been designed and constructed for the purpose. A sample curve of the preliminary work is given representing the day to day variation in fieldstrength of radio waves with one of the meteorological elements. It is too early to draw any conclusion from them.

A simple ionospheric pulse transmitter is under construction for simulteneous watch over the ionization layers so that possible correlations with the weather elements may be studied. After this has also been set into operation further observations are expected to be made on which interpretation of results would become possible.

APPENDIX

The process of refraction or reflection of wireless waves in the ionosphere depends on the fact that the refractive index 'μ' of the medium decreases with increasing ionic density N. The simplest relation may be written as,

$$\mu = \sqrt{1 - \frac{f_0^2}{f^2}}\quad f_0 = Ne^2/\pi m,$$ and f is the frequency of the wave.

---

1. Wickizer and Braaten: Proc I. R. E. Vol. 35, pp. 670-680; Pickard and Stetson: Proc. I. R. E. Vol. 35. pp. 1445-1450; Vol. 37, pp 596-99.

2. The tropospheric wave for practical purposes may be (P. T. O.)

Vol. XVII, Article No. 8

ŚAIVA SIDDHĀNTA[1]

BY

R. RAMANUJACHARI,

(*Professor of Philosophy*).

I

Among the religious faiths that have continued from immemorial antiquiisy to mould the thought and life of the Hindus the most important are Śaivism, Vaiṣṇavism and Śāktaism. Strangely, all three have had a more or less siilar history and dev elopment. Of these, Śaivism dates back to Chaleolithic age and perhaps even further still.[2] It is not a single cult, but covers many faiths, all upholding the supremacy of Lord Śiva, but accepting different shades of thought and observing diverse religious rites. In fact, it is a "federation of all faiths whose practices range from the serenest form of personal life in the faith to the most repulsive excesses that have ever besmirched the falr name of religion." The Śaiva Siddhānta stands out among the several Śaiva cults as the most highly developed It treats other schools of Śaivism as kindred schools, but considers them as more or less imperfect approaches to the ultimate truth which it claims to have attained. The term Śaiva Siddhānta is suggestive at once. of its kinship with other schools of Śaivism aud of its distinction therefrom.

Accepting the Vedas as supremely authoritative, Śaiva Siddhānta derives its support from the Śaiva Āgamas as well. It is exceedingly difficult to ascertain when the Āgamas were composed. But it could safely be asserted that many of the Āgamas must be prior to the Vedānta-Sūtra, as the question of their validity is raised in the second pāda of the second chapter of the *Vedānta-Sūtra*. They must be as old as the *Mahābhārata*, for referencee to them are found in the Śānti-Parva.[3]

The Vedic and the Āgamic streams of thought, apparently independent and antagonistic, really coalesce. Passages from the Āgamas could be cited to show that they are in general agreement with the Vedic teaching. *Suprabhedāgama* says "Siddhānta veda sāratvāt" (forms the siddhānta, since it is

---

1. Substance of a course of lectures delivered at the Benares Hindu University under the Tirupanandal Endowment.

2. There, is archaeological evidence to show that five thousand years ago, Siva worship was known in the Indus valley. Vide *Mohenjodaro*, Preface Vii; *The Scripts of the Indus Valley Seals* p. 25

3. Chapter 350, 63-67.

of the essence of the Veda). *Makuṭāgama* speaks of the Siddhānta as setting forth the central teaching of the Veda—(Veda sāram idam śāstram). In another place, it says " this Siddhānta knowledge which is the significance of Vedānta is supremely felicitous" (Vedāntārtham idam jnānam siddhāntam paramam śubham). The eminent thinker, Tirumūlar [1], the author of the famous *Tirumantiram*, a great original work in Tamil on Śaivism, discountenances the view that the Vedas and the Āgamas are antagonistic. He says :—

வேதமோடாகமம் மெய்யா மிறைவன்நூல்
ஓது பொதுவுஞ் சிறப்பும் மென்றுள்ளன
நாதனுரையவை நாடிலிரண்டந்தம்
பேதமதென்பர் பெரியோர்க் கபேதமே. [2]

" The Vedas and the Āgamas are true, both being the revelations of the Lord ; consider them as expounding the general and the special doctrines ; they are the work of the Lord ; it is suggested that the two differ in their conclusions; on careful scrutiny, the great ones take them to be non-different."

In his commentary on the *Vedānta-Sūtras*, Śrī Kaṇṭha, a great authority on Śaivism, states that the Vedas and the Śivāgamas convey essentially the same teaching and that he fails to notice any difference between them.[3]

The Āgamas set forth the experiences of the seers who had a vision of the truth. These spiritual experts were followed in later times by the Śaiva saints, who along with Vaiṣṇava saints known as Ālvārs, stemmed the rising tide of Buddhism and Jainism, and in time, deprived them of any hold in the southern part of this country. The devotional outpourings of these Śaiva saints form a class by themselves.

They were compiled by Nambi-āṇḍār-nambi into Twelve Collections of Sacred Hymns, the *Panniru-Tirumurais* (the Twelvefold Canon or Bible of Sacred Documents). The most noteworthy among the saints—Appar, Sundarar, Sambandar and Manickavasagar—have come to be known as Samayācāryas, as they were the regenerators of the Śaiva creed. The compositions of Appar, Sambandar and Sundarar go by the familiar name of *Tevāram* [4] and constitute the first seven *Tirumurais*. The hymns of Māṇickavāśagar known as *Tiruvāśakam* form the eighth *Tirumurai*. A band of devotees who succeeded the Samayācāryas contributed to the remaining four *Tirumurais*, the last being the work of the celebrated Sekkilār. It is called *Peria-Purānam*, the Great Purāṇam which records the lives and activities of the sixty-three Nāyanmārs.

---

1. Tirumular must have flourished in the 7th century A. D.
2. *Tirumantiram*,
3. Vayam tu Vedasivagama Yorbhedam napasyamah : Sri Kantha Bhásya.
4. The term *Tevaram* is the equivalent of a garland of verses offered to the Deity (*te-áram*) or melodious songs in praise of the Lord (*te-váram*).

Meykaṇḍār (he who saw the truth) who lived in the beginning of the thirteenth century A. D., gave a fresh impetus to Siddhānta philosophy. His great work *Śiva-jñāna-Bodham* presents in a succinct form Siddhānta thought and religion. The truths he had realised he expounded for the benefit of the world in the form of syllogisms, employing *hetu* (reason) and dṛṣṭhānta (illustrative example).

சிந்தை செய்து
தானுரைத்தான் மெய்கண்டான் தாரணியோர் தாமுணர
ஏது திருட்டாந்தத்தா லின்று.
—சிறப்புப்பாயிரம்.

This work consisting of twelve sūtras may be divided into four parts. The first three aphorisms (sūtras) assert the existence of the three verities; the next three define and explain their nature and inter-relations; the next triad deals with the means for the attainment of mokṣa, and the last is devoted to the nature of mukti. Siddhānta theism is expounded with considerable clarity, logical precision and cogency.

Arulnandi Śivācārya, the formost among his disciples, wrote *Śiva-jñāna Siddhiār,* an elaborate commentary on *Śivajñāna-Bodham.* It has itself been commented on by six commentators. Tāyumānavar has expressed his high appreciation of Śivajñāna Siddhiār in glowing terms.

பாதிவிருத்தத்தாலிப் பார்விருத்த மாகவுண்மை
சாதித்தார் பொன்னடியைத் தான் பணிவதெந் நாளோ.

" O, for the day when I can worship the golden feet of him who declared the truth in half a verse, by which my illusions were dispelled." [1]

Śivajñāna-Bodham, Śivajñāna Siddhiār and twelve other works go by the collective name of the Meykaṇḍār-Śāstra. Of these, Umāpati Śivācārya's *Śivaprakāśam* is a very useful supplement to *Śivajñāna-Bodham* and *Śivajñāna-Siddhiār.*

வேதம் பசு ; அதன்பால் மெய்யாகமம் ; நால்வர்
ஓதுந்தமிழ் அதனின் உள்ளூறுநெய் ; —போதமிகு
நெய்யின் உறுசுவையாம் நீள் வெண்ணெய் மெய்கண்டான்
செய்த தமிழ் நூலின் திறம்.

"The Veda is the cow; its milk is the *Āgama*; the compositions of the four (Samayācāryas) in Tamil (i. e., *Tevāram*, and *Tiruvāśakam*) constitute the ghee extracted thereform; the excellence of the greatly illuminating Tamil work, full of wisdom, by Meykaṇḍār of Tiruvennainallūr is the fine taste of that ghee."

---

1. This work is believed to be a translation of the *Raurava Agama* (12th chapter of the 73rd section, Papavimocana padala).

Though it assigns an important place to bhakti, Siddhānta nowhere countenances emotional orgy. Saiva Siddhānta and Vaiṣṇavism in the South have been singularly free from the erotic excesses characteristic of some forms of bhakti cult. While it takes its stand on revelation, Siddhānta is rooted in reason as well. Clearly, scriptures cannot establish what is opposed to reason ; nor will sacred texts be accepted unless they appeal to thought. Philosophy is an attempt to understand the universe in the light of reason ; and the philosopher has no right to play the game otherwise than in accordance with its rules. Umāpati Sivācārya has emphasised the need for rational examination of everything, no matter whither thinking might lead, and uttered a warning against allowing sentiment and prejudice to creep into our thoughts.

தொன்மையவாம் எனும் எவையும் நன்றாகா இன்று
தோன்றிய நூல் எனும் எவையும் தீதாகா துணிந்த
நன்மையினார் நலங்கொள்மணி பொதியுமதன் களங்கம்
நவையாகா தென உண்மை நயந்திடுவர் நடுவாந்
தன்மையினார் பழமைஅழ காராய்ந்து தரிப்பர்
தவறு நலம் பொருளின்கட் சார்வாராய்ந் தறிதல்
இன்மையினார் பலர்புகழில் ஏத்துவர் ஏதிலருற்
றிகழ்ந்தனரேல் இகழ்ந்திடுவர் தமக்கென வொன்றிலரே.[1]

The expression Śaiva ' Siddhānta ' seems to have been used for the first time by Tirumūlar, who must have belonged to an age prior to that of Sundarar, [2] one of the Tevāram hymnalists, as is evident from his reference to Tirumūlar in *Tiruttoṇḍattokai*. Epigraphical evidence shows that Rājasimha I (690-715 A. D.) refers to himself in great pride as the follower of Śaiva Siddhānta mārga. [3]

II

Siddhānta Conception of the Deity

Śaiva Siddhānta recognises as ultimate three realities—God (*Pati*), man (*paśu*) and the bonds that fetter him (*pāśa*). Though all three are equally ultimate and eternal, the first dominates over and controls the rest.

The Siddhāntin presents a noble and lofty conception of the Deity. The God in whom he believes is the supreme reality for thought and life. He is at once the Absolute of philosophy and the supreme personality whom men adore and worship. He is supreme Spirit or Intelligence, the Lord Śiva. There is none to equal nor excel Him.

தன்னேர் இல்லோன்றானே.

Thiruvāchagam.

---

1. Cf. Vedanta Desika's Yatiraja Saptati, St. 57.
2. " நம்பிரான் திருமூலனடியார்க்கு மடியேன்" திருத்தொண்டத் தொகை.
" I am the slave of the devotees of our Lord, Tirumular."
3. South Indian Inscriptions Vol. I.

He is endowed with omniscience and other perfections and not considered a blank entity, undifferentiated spirit, mere consciousness, definable only by means of 'Being'. Surely such a conception fills the heart with a cold chill and one cannot help wondering how philosophers contemplate it with generous enthusiasm. The Lord is the embodiment of every perfection, the object of that utter devotion which compels adoration.

He is the sea of inexhaustible goodness, is undefiled and without the slightest taint or imperfection. Full of moral perfections Himself, He expects all souls to be righteous. He hates untruth and vice. The poet strikes the right note when he sings, "Thou comest in grace that all things false might fly."

If the Lord is often characterised as *nirguṇa*, it is really in the sense that He has none of the three *guṇas* of *māyā* (*sattva*, *rajas* and *tamas*) [1] which are of the nature of limitations. He is wholly pure and spiritual. If He were devoid of attributes, He would be a non-entity. The Lord has eightfold perfections such as self-existence, purity, omniscience, unbounded grace, omnipotence and infinite bliss. The soul in bondage is characterised by the opposite features.

He transcends the reach of the senses and mind. The finite soul cannot perceive God; nor is it capable of a clear mental comprehension of the supreme Lord. Even the Vedas and the Āgamas whose one and only aim is to sing His praises and to spread His knowledge do not succeed in giving us a complete idea of the Deity. The very Gods declare that they have not fathomed His Depths.

வேதங்கள்
ஐயா ! வெனவோங்கி ஆழ்ந்தகன்ற நுண்ணியனே.

—*Tiruvāchagam*

"Thou hast passed far beyond the reach of the Vedas which called loudly for Thee"

சுருதி யேசிவா கமங்களே யுங்களாற் சொல்லும்
ஒரு தனிப்பொருள் அளவையீ தென்னவாயுண்டா
பொருதிரைக் கடல் நுண்மணலெண்ணினும் புகலக்
கருதவெட்டிடாநிறை பொருள் அளவையார் காண்பார்.

—தாயுமானவர்.

Man, with his limited understanding, cannot fully comprehend the author of his being. Realising the futility of his endeavour to get a clear comprehension of God, finite man exclaims in despair :

---

1. S. J. B. Sutra IX argt 2 V. I.

விண்ணிறைந்து மண்ணிறைந்து மிக்காய், விளங்கொளியாய்,
எண்ணிறந் தெல்லையிலாதானே ! நின்பெருஞ்சீர்
பொல்லா வினையேன் புகழுமாறொன்றறியேன் !

" O Lord ! Thou fillest the heaven ; Thou fillest the earth and extendeth far beyond ; Thou are resplendent light ; Thou surpasseth all thought ; Thou art the boundless One ! Thy great glory, I, man of wicked deeds, am at a loss to know how to praise."

Contemplation on the Divine brings home to man's mind very clearly the fact of his own imperfection. The Ancient One transcends all set speech, is beyond mental comprehension and imperceptible to the eye and other senses.

சித்தமுஞ் செல்லாச் சேட்சியன்
சொற்பதங் கடந்த தொல்லோன் காண்க
உள்ளத் துணர்ச்சியிற் கொள்ளவும் படாஅன்
கண்முதற் புலனாற் காட்சியுமில்லோன்
... .

" He dwells afar where human thought goes not."

உரையுணர் விறந்தவொருவ போற்றி
" Praise be to the One who is beyond thought and speech."

தேவருமறியாச் சிவனே காண்க.
" Behold the Lord unknown even to the gods."

சோதிமணிமுடி சொல்லிற் சொல்லிறந்து நின்றதொன்மை
ஆதிகுணம் ஒன்று மில்லான் அந்த மிலான்.

" His lustrous crown is where all speech and thought fail to enter. He has no beginning, no attributes and no end."

உரையுணர் விறந்துதம்மை யுணர்பவர் உணர்வினூடே
கரையிலா இன்பவெள்ளம் காட்டிடும் முகிலே
சொல்லாலும் பொருளாலும் அளவையாலும்
தொடர வொண்ணு அருள் நெறி.

—தாயுமானவர்.

" He is grasped only through the grace of the Lord. It is Arul (grace) and not man's flickering light that illumines the Lord."

அவன் அருளே கண்ணாகிக் காணினல்லால்
இப்படியன் இந்நிறத்தன் இவ்வண்ணத்தன்
இவனிறைவ னென்றெழுதிக் காட்டொணாதே.

—திருநாவுக்கரசர் தேவாரம்.

"Unless you see Him with the eye of His grace, you cannot describe Him as being such and such, as possessing such and such a form, as partaking of such a nature. Nor can one give a pen picture and point out "This is the Lord."

He has no forms. "There is no form for Him whose celebrity is everywhere,"[1]

அன்றும் திருவுருவம் காணாதே யாட்பட்டேன்
இன்றும் திருவுருவம் காண்கிலேன்—என்றுந்தான்
எவ்வுருவோன் நம்பிரான் என்பார்கட் கென்னுரைக்கேன்
எவ்வுருவோ நின்னுருவம் ஏது ?

"That day when I became Thy slave, I saw not Thy divine form; even to-day I fail to perceive Thy blessed form. To those who ask: "What is the form of Thy Lord?" What shall I say? What may be Thy Form? Hast thou any?"

குணமிலான் குணங்குறியிலான்.

"He has no race, no qualities and no marks (by which He could be known)."

Though formless, He takes such forms as are suitable to the conception of the devotees. He assumes several forms to put the universe in motion in the interest of souls. Nine of these are noteworthy—Śivam, Śakti, Nādam, Bindu, Sadāśivam, Maheśvara, Rudra, Brahmā and Viṣṇu. Of these, the first four are invisible and the last four visible; and the middle is both visible and invisible. It is this quasivisible Sadāśiva that is worshipped in temples.

அருவும் உருவும் அறிஞர்க் கறிவாம்
உருவம் உடையான் உளன்.
—திருவருட்பயன்.

"He is formless and has form. To the wise He has the form of Intelligence. He has form."

அரு வெனில் உருவமுமுளை உருவெனில் அரு
உருவமுமுளை யவை யுபயமுமலை.

"If it be said "Thou art formless," You have a form; if it be said "Thou hast a form," You are form!ess. Thou art neither the formed nor the fornless."

அருவமும் உருவமுமானாய் போற்றி
பேராயிரமுடைப் பெம்மான் போற்றி,

"Praise be to Thee who hast forms and art formless; praise be to Thee who hast a thousand names."

---

1. *Svet up* IV 19.

While words fail to describe the Lord, the one formula that gives us a working definition of Him is He is *sat, cit* and *ānanda*. God alone is sat ; for He exists in His own right and is not dependent upon others for His existence, while the universe of man and nature has a dependent existence. He is free from imperfections and is the very embodiment of virtues, while they are afflicted by malas. Being subject to impurities, tainted with vice, ignorance and wedded to material nature, souls could be called sat only in a secondary sense.

The Lord's intelligence and the soul's intelligence are as wide apart as the poles. The soul could know nothing without the aid of the senses which have a very limited range, and it is forgetful. With the aid of the senses, it could know only matter, but not itself or God. The Lord is self-luminous, and knows all directly. By pervading the entire universe. He is all knowing. It is God's intelligence that enlightens the souls, enables them to gather knowledge of the world through senses and other accessories, and of itself and of the Lord.[1] Just as the light of the Sun enables the crystal to light up objects in its vicinity or even to reflect the Sun, Śivajñāna enables the soul to know the external world, itself and even the Lord. The Lord alone is cit in the real sense of the world ; likewise God is Ānanda. Himself infinitely blissful, the Lord bestows bliss on all.

The Lord of all the worlds, He is the energiser of all things, animate and inanimate. The manifold objects of the universe are not thought of as simply existing along with Him, but as deriving their existence from Him, as being sustained in existence through Him. The source of all change, He is himself without any change. He is the unchanging centre of the changing universe. He has all power for Himself ; all others derive their power from Him.

காட்டவனல் போல் உடல் கலந்து
ஆட்டுவிக்கும் நட்டுவன்

" Consider our Lord as the Dancer who pervades all our bodies as heat pervades firewood and induces all life to act."

Tho Lord of the universe takes no births. He is unborn. The Siddhāntin does not accept the doctrine of *avatāra* (the descent of the Lord in the abode of men) ; and, in this, he parts company with the Viśiṣṭādvaitin. The vast purānic literature is said to be singularly free from any account of Śiva's birth in flesh and blood. It is contended that the author of evolution cannot himself be subject to that process.

எல்லார் பிறப்பு மிறப்பும் இயற்பாவலர்தம்
சொல்லாற் றெளிந்தோம் நம்சோணேசர் இல்விற்
பிறந்த கதையும் கேளேம் பேருலகில் வாழ்ந்துண்
டிறந்த கதையும் கேட்டிலோம்.

—அருணகிரி அந்தாதி 70.

1. S. P. V. 69.

All this would make God a transcendent being existing above and beyond the whole series of finite invididuals. But the emphasis on the "otherness of God" is everywhere accompanied by an equal insistence on the immanence of God. Different from souls and matter alike, He dwells in them and is beyond. The whole universe, physical and psychical, forms His body. The entire world is His. He dwells in all things.

பூதங்கள் தோறு நின்றாயெனின் அல்லாற்
போக்கிலன் வரவிலன் என நினைப்புலவோர்
கீதங்கள் பாடுதல் ஆடுத லல்லால்.

கேட்டறியோ முனைகண்டறிவாரை
சிந்தனைக்குமரியாய்.

"The sages sing in ecstatic joy Thy praises as the One who is immanent in all nature and yet immutable and unchanging. We have not heard of any who has seen Thee. Thou art beyond the reach of thought."

இன்னிசை வீணையி லிசைந்தோன் காண்க
பூவினாற்றம் போன்றுயர்ந் தெங்கும்
ஒழிவற நிறைந்து மேவிய பெருமை.

"Thou abideth in the *vīṇa* as its harmony. Thy greatness is present in all things without an exception, even as smell abides in the flower."

The blessed Lord resides in the Sun as light; the great Artifact placed Himself as coolness in the moon. Thou rainest heat in fire; Thou gavest pervasive quality to ether; Great Lord! Thou dwellest as sweetness in water; Thou investeth earth with hardness.

God pervades all things and transcends them. God is all; but 'all' is not God. Men of deep insight have objected to representations of what they are called upon to worship as a Supreme authority external to themselves. Blake caricatured such representations in his 'Old Nobodaddy'.

கண்ணிற் காண்பது உன் காட்சி கையாற்றொழில்
பண்ணல் பூசை பகர்வது மந்திரம்
மண்ணோடைந்தும் வழங்குயிர்யாவுமே
அண்ணலேநின் னருள்வடி வாகுமே.

"What we see is sight of Thee; what we do with our hands in Thy worship; what we utter is Thy mantra; earth and other elements and all animate beings, O Lord, are Thy gracious form."

வடிவெல்லாம் நின்வடிவென வாழ்ந்திடாக்
கடியனேனு முன்காரணம் காண்பனோ.

"How could I see Thy truth when I do not praise all forms as Thy forms?"

Even as the sea contains in itself water and salt, God contains in Himself soul and matter.[1] He is free from mala, though associated with the souls bound to mala; He is free from guṇas, though standing close, to matter which is characterised by guṇas. He is unvarying, while matter is constantly changing. To bring out the relation of God to souls and matter, many analogies are pressed into service. This relation is likened to that of soul to body or that of quality to the substrate. The soul-body relation emphasises the ideas of ownership and transcendence. The world and souls are His; besides, the indwelling Spirit is over and above the body which it permeates and guides. So God is lifted above them.[2] Substance-attribute relation too is suggestive of what C. C. J. Webb calls "intimacy" and 'ultimacy.' God's relation to the world is not unlike that of brightness to the sun, of the flute to music, and of a fruit to its taste.[3] Everywhere the stress is on the ideas of immanence and transcendence.

God is regarded as responsible for the creation of the world. He not only creates, but also protects, and, in due course, destroys the world, only to create it anew. Śiva is the efficient cause (nimitta-kāraṇa) of the world and not its material cause.[4] For, it is contended, if the Lord were to be the material cause of the cosmos, he would be subject to transformation; but the scriptures assert that Brahman is immutable. The Vedāntin, however, considers Brahman to be at once the material and the efficient cause of the cosmos (abhinna-nimittōpādāna-kāraṇa) and cites in support of this view the promissory statement, Ekavijñānena sarva vijñāna (by knowing the one, everything else comes to be known). The Siddhāntin says that this merely implies that a knowledge of the universe results from a knowledge of its Lord, namely, Śiva. A knowledge of the owner implies knowledge of his possessions; even as he who knows a king may be said to understand his ministers as well.[5] To know God is to discover the meaning of all our experience and of the existence of the world wherein we find ourselves.

'Creation' here is not absolute; by this expression we must understand here only the setting up of dispositions in *māyā* and in souls. God is thus a designer or architect. Such a view gets over many a persistent problem of philosophy, such as—How could the material world proceed from an intelligent Being, who is pure spirit? How could created souls have eternal existence? But it may still be asked: How could the Lord

1. S. J. S. Sutra VII. v. 3

2. S. J. B. Surta II argument I v. I

3. S. J. B, Sutra II argument I v, 3,

4. In so far as the efficient cause directs the material cause, it may itself be called the material cause; but this is only a figure of speech. Vide Pauskara Bhasya —P. 87.

5. Mapadiya—P. 126.

act on matter? The reply is it is *cit śakti* that operates on matter. The guiding factor in the whole process is the past karma of the souls who are to play their part on the stage of the world.

Like Shelly's Demogorgen, the Deity is not 'a mighty darkness filling the seat of power', but is infinite love. Love (அன்பு) is the very essence of the Lord. The oft-quoted verse from Tirumūlar expresses this idea in a telling manner—

அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்
அன்பே சிவமாவ தாரு மறிந்திலார்
அன்பே சிவமாவ தாரு மறிந்தபின்
அன்பே சிவமா யமர்ந்திருப்பாரே.

"The ignorant speak of Love and Śiva as two distinct categories; nobody understands that Love itself constitutes Śiva; whoever realises that Love constitutes Śiva will thereafter repose in Love as Śiva." Love is the one attribute which man comprehends and considers very valuable to him. The same author, Tirumūlar, says in another place—

அருளிற் பிறந்திட் டருளில் வளர்ந்திட்
டருளி லழிந்திளைப் பாறி மறைந்திட்
டருளான வானந்தத் தாரமு தூட்டி
யருளாலென் னந்தி யகம் புகுந்தானே.

"(I am) born in love, nurtured in love, steeped in love, resting in love, deluded by love, suckled in the illimitable nectar of blissful love. He entered my heart by love."

உருவருள் குணங்க ளோடும் உணர்வருள் உருவிற் றோன்றும்
கருமமும் அருள ரன்றன் கரசர ணாதி சாங்கம்
தருமரு ளுபாங்க மெல்லாம் தானருள் தனக்கொன் றின்றி
அருளுரு உயிருக் கென்றே ஆக்கினன் அசிந்த னன்றே.

—சித்தியார் (சுபக்ஷம்) 67

"His form is love; His attributes are love; His limbs are love; His tissues are love; all self love of His is for the good of souls."

Unceasing love for suffering souls makes Him ever active in bringing souls out of darkness and settling them in the domain of light and joy. He is the sovereign remedy for terminating the wearisome round of births. He turns all into joy.

மாயப் பிறப்பறுக்கு மன்னன்

This wonder-worker (அற்புதன்) allows himself to be caught in the net of Love.

பத்திவலையிற் படுவோன்—(திருவாசகம் 21)

" He loves those that love Him "

அன்பருக்கு அன்பனே ! (—திருவாசகம் 1)

The infinite Enchanter is easily approached by the bhakta; He becomes inaccessible to others. The seeker after the good and the true is sure of His help. The sinner who sincerely repents and eonfessch is failings and seeks the Lord in all humility is acceptable to God; but not the proud and the self-righteous.

He is the Father, Mother, Self and Friend to all. Persons who sincerely strive to follow His footsteps and seek Him diligently find in Him a 'guardian' (*காக்குங் காவலன்*), a 'father' and " a great river of exceeding tenderness with ceaseless flow."

பேராது நின்ற பெருங்கருணைப் பேராறே !

" To the proud and the haughty, He manifests His crushing power."

He reveals His nature to humble and sincere devotees and is difficult of access to those devoid of the right spirit.

He is bounteous in His gifts. He bestows bliss that knows no satiety.

ஆராத இன்பம் அருளுமலை.

A poet exclaims:

" O giver of peace! You gave me yourself and got me in return. Who is the cleverer of the two? I got endless bliss from you. But what did you get? O Master! who has made a temple of my heart, O Śiva, abiding in Tiruperunturai! O Father! O Lord who has taken possession of my body, to you I am no equal as an article of exchange."

His love is manifested in His attitude to men. Out of infinite compassion, the Lord confers five benefits on the souls to enable them to escape from the grip of *āṇava* and to attain *mōkṣa*. They are called *pañca-kṛtyas,* the fivefold functions of *sṛṣṭi, stiti, saṁhāra, tirodhāna* and *anugraha*. The first four have their natural culmination in the last.

---

1. The five-fold division of functions is distinctly an agamic doctrine common to Saiva and Vaisnava agamas. In commenting on Janmadi sutra, Sri Kantha makes use of the agamic doctrine of tirodhana and anugraha.

Sṛṣṭi or creation consists in bringing into existence a world out of māyā. Whatsoever things are needed for the soul's spiritual evolution are produced. Souls are, in their essential nature, divine; but their potencies are obscured by beginningless āṇava. God's purpose in creation is to remove the obscuration and help it to realise its intrinsic perfections. The ignorance of souls can be removed partially through bodies, senses, mind and other instruments and the physical world around provided by aśuddha māyā.

What is commonly called creation signifies God's gift of body, senses and mind, an environment to live in, of objects to be known, to be desired and sought. These make souls think of themselves. Endowed with bodies suited to their past deeds, souls experience pleasure and pain. Such an experience leads to a knowledge of our mistakes and sets up a tendency to give them up, though it is counteracted by the inclination to wrong doing due to āṇava. Experience of pleasure is a tangible proof of the goodness of certain acts and strengthens the desire to act likewise. Without love, there would be no creation and without creation the souls would for ever remain enveloped in āṇava. Sustenance is maintaining in existence what has been brought into being. Thus, creation and sustenance are acts of love (kṛpā-kārya). With the aid of the equipment thus provided, the soul passes from one bodily existence into another, acquires and spends karma, gathers experience and is gradually diminishing the power of āṇava to obscure. The rate of progress may be neither uniform nor inevitable. Different souls progress at varying paces. Sometimes backsidings are not uncommon, because identification with the material world and its fading enjoyments is too strong to wear away immediately. The transmigratory series is tedious. Hence the necessity to afford some rest periodically to the evolving souls weary of the cycle of life and death. Perhaps this arrangement also allows sometime for aśuddhamāyā to get freshened up. Thus, destruction too is an act of grace, not of cruelty. Left to themselves, souls cannot engage in activity eventually leading to freedom and bliss. Nor can karma mala act of its own accord, since it is non-intelligent.

By presenting objects as pleasant and attractive, the souls are induced to seek the pleasures of the world as if they were ultimate happiness, and get lost only to become disillusioned in the end. Allurement into worldly pleasures and enjoyment is necessary to exhaust pāśa of its venom. For this purpose, the Lord conceals the true nature of things and makes mala active. This function is called *Tirodhāna*, and is an expression of His own energy, *Tirodhāna-śakti*. This energy is itself referred to an impurity (mala) in a figurative sense; for, in its attempt to remove impurities, it is associated with them and operates through them.

பாகமாம் வகைநின்று திரோதான சத்தி
பண்ணுதலான் மலமெனவும் பகர்வர்.

—Sivaprakasam, 20.

The four acts which are the outcome of divine mercy may be treated as general. As a result of this general form of mercy, the soul may come to enjoy the special favour of God, such as seeing the light and grace, getting the bondage removed entirely or in part or securing secular pleasures. Thus blessed, he is led on to the final stage of release. This is *anugraha,* keeping the soul in eternal blessedness. The soul is set on the road to release when, after a wearisome round of births and deaths, it realises that empirical good and evil are alike worthless, fleeting, and becomes indifferent to the acquisition of good karma as well as bad. The mala that has so long obscured and hindered is now ripe for removal by the Divine Surgeon. The soul no longer relies on the evolutes of *aśuddhamāyā* for gethering knowledge, nor on its own feeble and flickering intellect, but seeks the omniscient which is at once its own nature and birthright. There is flow of divine grace. It is quick or slow in accordance with the capacities of the soul and its activities of worship or meditation. When grace has fully set in, the Lord reveals himself and instructs the soul. The *Vijñāna-kalas* understand Him as their inner light ; the *Pralaya-kalas* as a divine spiritual form ; and the *Sakalas* as a preceptor, apparently like one of themselves. By seeing, touching and instructing, He performs purification (dīkṣā). If the ignorance of souls were due to mere absence of knowledge, it could be removed by knowledge ; but mala is an opposite entity and can be removed only by another positive entity. Hence, the need for *dīkṣā.*

The Lord has to continue his help for a while ; just as the surgeon is required not only to operate the cataract, but also to bandage the eye for sometime before the wound heals and proper vision is restored. Thus restored, the soul no longer regards itself as of the nature of pāśa—(matter), or paśu (as one bound to remain associated with misery). Weaned away from association with them, he is taught to a realisation of his own full spiritual grandeur. He rises to his full stature, sees everything as Śiva. There is no more any misery or imperfection, the cause thereof having been removed. When the cogniser and the cognised are Śiva, who can cause misery to whom ? Though the body might persist due to the momentum already imparted, it ceases to be a fetter.

The spiritual progress is worked up through the arduous discipline of *carya, kriyā, yoga* helped by the onset of grace. Discipline and grace function only as culminating in jñāna which alone is the direct means to *mōkṣa,* all other paths being subsidiary to this. Through ignorance and consequent wrong doing the soul is subject to suffering. But when the healer removes the veil and reveals the nature of things, the false outlook fades away.

Grace takes on different forms in accordance with the varied stages of progress of the souls. Hence, there are different forms of *Śakti—Ādi-śākti, Parā-śakti, Icchā-śakti, Umā-śakti. Manomaṇi, Durgā, Kāli* etc. Thus śakti is personified and spoken of as the Divine Mother. People seeking grace might seek it from the Eternal Mother who is the embodiment of affection for all souls.

God and Śakti are one, the latter being a property of the former, even as heat is a quality of fire or luminous power is an attribute of the Sun. The relationship is *samavāya*. Śiva in Himself is pure *Sat*; but with reference to the souls and the world, He is energy or Light. Śakti is analogous to the potter's wheel; while the potter is God.

பரந்தபரா பரையாதி பரன திச்சை
  பரஞானம் கிரியைபர போக ரூபம்
தருங் கருணை உருவாகி விசுத்தா சுத்தத்
  தனுகரண புவனபோ கங்கள் தாங்க
விரிந்த உபாதானங்கள் மேவி ஒன்ருய்
  விமலமாய் ஐந்தொழிற்கும் வித்தாய் ஞாலத்து
அரந்தைகெட மணிமன்றுள் ஆடல்காணும்
  அன்னையருட் பாதமலர் சென்னி வைப்பாம்.—*Śivaprakāśam.*

A free rendering of this stanza is—"May we receive on our head the grace, the blessed feet of the Divine Mother, who is all this expansive Universe of things eternal and non-eternal, who is the first cause of all, who is the embodiment of the desire and the supreme wisdom and energy of the Lord, and who bestows transcendental felicity and whose form is grace. The Divine Mother is the energiser of the pure and the impure māyā from which are evolved the expansive, basic substrate of all sorts of bodies, senses, minds and worlds. The Divine Mother is many-sided and holy, the Energy of the Lord, the seed of the five grand functions of the Deity and the eyewitness in the beautiful hall of the Divine Dance meant for destroying the woes of the world."

On the basis of the well-known distinction of the cognitive, the affective and the conative functions, śakti is spoken of as being three fold—jñāna-śakti, ichchā-śakti and kriyā-śakti. Attributing the pañca-kṛtyas of the Lord to the different aspects of śakti, the latter is sometimes distinguished into five forms—sṛṣṭi śakti, stiti śakti, samhāra śakti, tirōdhana śakti and anugraha śakti. Reference is sometimes made to nivṛitti śakti (what helps in weaning the soul from attachments to worldly things), pravṛitti śakti (what confirms the soul in this attitude of detachment), vidyā śakti (what assists in the acquisition of knowledge or anubhava), śānti śakti (what confers equanimity of mind) and śāntyātīta śakti (that which helps to fix souls in this state and not allow them again to be torn by petty loves and hates). Though its functions are varied, śakti is one.[1] Since the Lord performs all functions by means of śakti, all His offices are attributed to śakti.[2]

---

1. S. J. S. Sutra IV. 61

2. S. J. S. Verse 3 of the invocation.

The concept of śakti is central to Śaiva Siddhānta, because it helps to unite the diversity of reals. There is a plurality of substances and a unity of organisation. Śakti, the Energy or power of Śiva, which is spoken of as being three-fold, fivefold and so on, is of the same essence as śiva, it is yet different from Him. Though intimately bound up with the Lord, this relationship is not one of identity. The Lord is the efficient cause and śakti, the instrumental cause. The relation between Śiva and Śakti is compared to that of the Sun and rays of light or the King and his will. Rays of light cannot exist without the Sun and are yet not to be identified with the Sun. Śiva and Śakti are closely bound up. Śiva does not exist except as grace and grace cannot exist without Śiva.[1]

Without Śakti, Śiva does not enter on any of His functions. Yet it is no foreign power : it is His own energy. In exercise of Icchā-śakti, the desire to lead souls up to release, He is anxious they should attain to His feet. By means of Jñāna-śakti He judges good and bad deeds, and metes out grace according to desert. Kryā-sakti leads to creation.

Pervading all things by means of His śakti, He knows all things and is omnipotent. He is ultimately the cause of all things, because he is indirectly connected with all objects and events.

He is the unfailing refuge of souls who are utterly dependent upon Him.[2]

It is His love that raises the soul to divinity. It is ever present and guides us in our march towards the goal. Ever with us, it is wholly joyous; while the things of the world give neither lasting nor unmixed pleasure, He wills to release all. But it is effective only in those in whom karma is ripe. The sun shines on all; but it is only the bud that is fit that blossoms.

The highest earthly love known to us is that of a mother. Hence God's love is naturally conceived as a perfect mother. A mother may occasionally dislike or even hate her child; but the Lord hates no one, not even the most unrighteous. It is an inexhaustible fountain of love ever with us, helping us, cheering us, illuming us and filling us with estatic joy. His loves goes as much to the despiser as to the lover and, in due course, draws him towards Himself. His one object is to make us perfect. All His perfections come into play in the task of remaking souls.

Full of perfections, He reconciles in Himself all opposites. "ஏகன் அநேகன்". The one and the not-one. See the Lord in the subtlest of the subtle atom and in the imcomparably great.

---

1. S. J. S. Sutra V. V 9.
2. S. J. S. V. 2-6
T. A. P. I. V. 4

அணுத்தருந் தன்மை யிலேயோன் காண்க
இணைப்பரும் பெருமையில் ஈசன் காண்க.

"Thou art the heat! and Thou art the cold" (வெய்யாய் தணியாய்)
"Thou who art without pleasure and pain, and yet hath them".

இன்பமுந் துன்பமு மில்லானே! உள்ளானே!

"Thou art all things and their negation" (யாவையுமாய் அல்லையுமாய்)

The Siddhāntin discountenances the view that God creates the world to amuse himself. How could the Deity derive pleasure at the cost of untold misery to human beings? His benevolent nature must revolt at the unkindliness to soul. It is wholly an act of kindness. Creation of objects of the world, and sustaining them after they are brought into being are undertaken to afford opportunities for souls to gain experience. The lord affords them rest at pralaya. Even concealment serves the purpose of enabling them to realise the worthlessness of things and discard them. The conferment of *arul* (grace) is to direct the wayward soul toward God.[1] Though he functions incessantly, the Lord is not subject to change, since He works through śakti and not directly.[2] The Sun which causes diverse changes in flowers in varying stages of development is yet unaffected thereby. Time, likewise, is unaffected by events, past, present and future.[3] Even so, the Lord causes change and is unaffected thereby.

He assumes different bodies to fulfil His duties to the souls and the world out of His *citśakti*.[4] Since the bodies are not built of māyā, He does not suffer through their association.[5] It is karma, not embodiment, that causes suffering.

The Lord could not be charged with partiality and cruelty; for in all His acts he is guided by the accumulated merits and demerits of creatures. Does this not, it may be asked, lead one back to the old trouble, since the Lord, by directing karma, becomes responsible for the inequalities and injustices in the world? Is it not like the case of the cartman, who, to evade paying the toll, avoided the highroad and wandered all through night only to find himself at daybreak near the toll-gate? This objection does not hold; because the Lord's function is confined merely to the direction of karma and that it is the special province of karma to produce diverse experiences. The inequalities do not spring from the function of direction. It may be urged that, if the Lord had not directed karma, it would not have started

---

1. S. J. S. Sutra I. V. 37.
2. S. P. V, 17. 69.
3. S. J. B. Cirrurai p. 27; S. J. S. Sutra T. V, 33.
4. S. J. S. T. V. 41.
5. S. J. S. T. V. 26.

fructifying ; there would have been no creation and no consequent misery. But this is to ignore the fact that without the ripening of karma there could be no knowledge which could save. And karma will not ripen without enjoyment and suffering. Hence creation is in the interest of souls.

The conception of a God who loves and protects man is sometimes called in question. Faith in a God who cares for man is said to develop a type of moral character that lacks respect for human personality in oneself or in others. One modern thinker has confessed that he fails to find any stimulus in a "protected world" where man is the "world's darling cared for by a benevolent heavenly Father". Such a conception, it is urged, is "too unreal to encourage and too little challenging to adventure to keep hold of the twentieth century man."[1] But the verdict of history has been that faith in God has precisely the opposite tendency.

All this may seem anthropomorphic. Some may object to the Siddhānta view of the Deity on the ground that it involves the application of the language of human actions and feelings to the Lord. To get over it some have suggested that metaphysics and religion must be kept apart and have maintained that the Absolute of philosophy is quite different from the God of religion. According to them, belief in a God endowed with the attributes mentioned may be good religion, but it is bad metaphysics to believe in the ultimate reality of such a Deity. But the solution is worse than the difficulty. Anthropomorphic descriptions of the Deity may be imperfect and involve difficulties, but the attempt to exclude anthropomorphism is attended with greater danger. A strict working out of the implications of this divorce between philosophy and religion would lead to scepticism regarding the existence of souls, make God superfluous and even endanger the reality of the Absolute itself. After all, man can use or understand only the language which is a human instrument. The description of God given by the Siddhāntin is not to be taken as the arbitrary transfer to the infinite and absolute Reality of predicates which are essentially finite and relative; but it is the inevitable expression of the actual religious experience of the Deity.

One special feature about the Śaiva Siddhānta conception of God is His existence is sought to be established through inference. The system thus gives prominence to reason. The chief among the arguments advanced in support of the theistic hypothesis are :—(1) *The Cosmological Argument.* The human mind must of necessity seek a cause for every fact of experience. The world, it is argued, is an effect, and, like all effects, points to the existence of an efficient cause or agent competent to create it. Since this argument is based on the reality of the cosmos, the Siddhāntin has first to establish that the world is real, and not an unsubstantial figment of deluded

---

1. G. Parker: *The Self and Nature*.

fancy. The reality of the universe is deduced from the evidence of the senses.[1] Though they might distort the real and present the trivial as if it were a thing of great value, the senses do not go wrong so far as the existence of the world is concerned. The absolutely unreal cannot be perceived. Objects apprehended by the senses are real, though they may not exist in the manner in which the senses grasp them. Apart from the evidence of the senses, there is the further ground that the world has origin. The unreal cannot originate.

Establishing the existence of a world characterised by immeasurable vastness, rich variety, finitude and liability to change, the Siddhāntin argues that it points to a creator who is by knowledge as well as power equal to the task of creating it.

The world which passes through manifold changes must have a conserving cause to sustain it through its diverse states. The diversity and the finitude of the world can be explained only on the basis of a unitary and intelligent cause. The contingent implies something other than the contingent; the fluctuating could be explained by something abiding over and above the fluctuating. At pralaya the world which proceeds from prakṛti or māyā abides in Śiva even as a seed is embedded in the earth.[2] He alone is responsible for restarting the work of creation.[3]

The immeasurable vastness of this universe precludes the possibility of considering the finite soul as the author of the universe. The disproportion between the scale of human actions and knowledge and of natural phenomena is too evident. This stupendous world, whose secrets are being explored by bands of scientists without fear of exhausting them, must be the handiwork of a Superhuman Intelligence.

The suggestion that the universe is the joint work of several persons, even as huge engineering enterprises are the handiwork of diverse hands fails to do justice to the unity underlying the world. The unity characteristic of the universe could be adequately explained only on the hypothesis of a single Supreme Artificer. Further, if man, singly or in combination, was responsible for creation, he would certainly not have created misery.

---

1. The author of the Vedanta-Sutra argues that the world cannot be unreal, because it is known (na bhava upalabdeh). Curiously, some thinkers infer the unreal character of the world on the selfsame ground, namely that it is apprehended (drsya).

2. S. J. B. Sutra I argument 2 V. 3

3. S. J. B. Sutra I V. 3. 5

The Argument from Design :—There is observed in the world orderliness or uniformity which indicates an intelligent controller. Non-intelligent prakṛti or māyā, acting all by itself, could not have evolved into an ordered whole. Besides, the immensity of the world which the sciences acquaint us points to a Superhuman Designer.[1]

The Moral Argument :—Creation consists in fashioning suitable bodies with sensory, motor and mental equipment and environment in which souls could live and experience pleasures and pains that fall to their lot; so that they could cast off the malas that cloud them. This association of souls with appropriate bodily, mental and physical setting in accordance with their desert cannot be arranged by insensient matter. Nor could it be effected by the souls themselves; for prior to creation they are bereft of intelligence. As formulated by some Western thinkers the moral argument takes the following form. Virtue is very often left unrewarded. There must be a Being possessed of the will and power necessary to crown with happiness at least hereafter the virtue which goes unrewarded in this life.

Karma cannot be said to leave its trace in the mind of the doer so that it may persist till the fruit is experienced; for the gift and the giver are alike transient. [2] To suggest that karma could function by its own power even as an arrow travels by itself is to be blind to the archer who released the arrow.[3] The only alternative is God distributes to souls the fruits of their own karma. God is thus a moral necessity. None but an Infinite Intelligence can decide what is good and bad, observe the deeds of souls and see to it that they experience the fruits of their deeds. The moral government implies a moral governor who dispenses justice in accordance with desert. None other than God can be the author and executor of the law of karma; because He alone knows everything and possesses the power in question. The inevitable conclusion of these arguments is that none other than the Supreme Personality could account for this marvellous universe.

The Siddhāntin is quite aware that abstract reasoning is an uncertain guide. It could defend these arguments from attack or even call in question their cogency. None of the proofs is irrefutable. But he is convinced that in addition to these abstract considerations there are other grounds of belief in God. Specifically religious experiences give a peculiar significance to the God-idea. The devotee feels that God is "closer to us than breathing and nearer than hands and feet". Facts of religious experience are the bulwark of the theistic hypothesis.

---

1. S. J. B. Cirrurai p. 27
2. S. J. Siddhiar II V. 20
3. S J. Siddhiar V II. 8

III.

The Soul and its Destiny.

The Śaiva Siddhāntin believes in the existence of a countless number of finite souls, each being eternal and ultimate. Such a belief is shared by all systems of Indian thought with the exception of the Cārvāka who denies altogether the existence of the soul as an entity distinct from matter, and of the Śūnyavādin and the Māyāvādins who merely concede phenomenal reality to the soul. Hence the Siddhāntin has only to refute those theories which resolve the soul into physical particles or fleeting psychical factors having no underlying unity.

There must be an intelligent soul distinct from the psycho-physical organism, because there is something in man which differentiates itself from the body, senses, mind and the like. After eliminating from the finite personality whatever could not be treated as the soul, there is left over something which refuses to be identified with the body. This something which says "This is not the soul," "That is not the soul" and so on, must be the soul. The Mādhyamika who suggests that the intelligence which seeks to understand the soul by a process of elimination is itself unreal stands self condemned.[1] The negation of everything is inconceivable, if it does not imply a positive ground. After a preliminary refutation of the Cārvāka and the Śūnyavādin in this general manner, the Siddhāntin proceeds to expose the weaknesses in their arguments.

The body cannot be the soul for the reason that man seldom considers his self to be the same as the body; on the other hand, he speaks of the body as his, as something belonging to him. The residual element which is left over after the elimination of the not-self and which exercises ownership must be the soul.[2]

The view that the senses themselves constitute the soul does not bear scrutiny; because each of the senses can furnish only one specific kind of awareness, and because they lack self-consciousness, while the soul experiences all the sensations and is self-conscious.[3] Against the identification of the soul with the senses, it is also urged that in dreams when the senses are in abeyance there is consciousness, and this must be impossible if the senses were themselves the soul. The soul is distinct from the senses, but uses them as its instruments.

---

1. S. J. B. III argument 1.
2. S. J. B. III argument.
3. S. J. Siddhiar III V. 3.

The soul cannot be identified with the subtle body either; for, if the subtle body were the soul, dreams must be vividly recalled; but they are indistinct and something recollects them with more or less clearness and contrasts them with waking experiences.

The antaḥkaraṇa is identified with the soul on the flimsy ground that the terms *Citta*, and *Jīva* are used interchangeably.[1] But the soul must be different from the antaḥkaraṇa, even as it is different from the external senses on which it depends for its material.[2] Besides, the soul which is conscious of its activities cannot be identified with the antaḥkaraṇa which is non-intelligent and which is unaware of its activities, such as doubting.[3]

One section of the materialists contends that if the subtle body cannot be the soul on the ground that it is present only in the dream condition, *prāṇa* (vital breath) which is present althrough life may well be identified with the soul. Against this view it is urged that if prāṇa were the soul, it must cognise the world and experience pleasures and pains in sleep as in the waking state. Since it is not so, it follows that these functions exist for the sake of something else which could exercise or desist from exercising these functions according to its pleasure.[4]

The Buddhists who resolve the soul into a flow of conscious states or an aggregate of fleeting *tattvas* (*tattvasamūha*) are on no better ground; because without an underlying substance present through all the flow and which lasts through states of sleep and lapses of consciousness, personal identify would be impossible.[5] Thus it is concluded that there must be an entity which is distinct from the body, senses, mind, vital breath, the stream of conscious states, which speaks of the body as its possession, which considers dreams as its experiences and which maintains its identity and continued existence through changing states and through lapses of consciousness. In the very act of eliminating the non-self, its existence is proved. It is an indubitable fact.

All this is only negative declaring what the soul is not. Coming to a positive characterisation, the Siddhāntin says that the soul is a spiritual entity that exercises the three functions of *jñāna* (knowing), *ichchā* (feeling)

---

1. S. J. B. III argument; S. J. S. III. V 3
2. S, J. B. I
3. S. P. V. 53; S. J. B. IV argument 1. V. 1
4. S. J. B. Cirrurai pp. 85—86
5. S. J. B. III argument 5; S. J. S. III. V. 4; S. P, II 53
6. S. J. B. III arguments 6 and 7

and *kriyā* (action). But, on account of the three *malas*, āṇava, māyā and karma, its knowledge and power become considerably limited and it is subjected to suffering. Āṇava is an innate impurity which could be called "original sin" only with a good deal of straining of language. From beginningless time it is associated with souls just as husk is united to the grain or verdigris to copper. Due to this impurity, the pervasivo (*vibhu*) ātmā appears as atomic. But the malas that envelope the soul are no part of the soul; since it is essentially pure. For, if they were essential features, they could never be cast away and release would for ever become an impossibility.

அனாதி சிவரூப மாகிய ஆன்மா
தனாதி மலத்தா ற் றடைப்பட்டு நின்றது
தனாதி மலமும் தடையற்ற போதே
யனாதி சிவ ரூப மாகியவாறே.

"The soul which, in its essential nature, is of the form of Śiva stands greatly hampered and conditioned by association with mala, original impurity; and the moment the restrictions imposed by the malas is removed, the soul assumes its resplendent divine form."

A special feature of the Śaiva Siddhānta theory of the soul is that it is a strange blend of *sat* and *asat*. In other words, it partakes of the nature of the things with which it happens to be associated at the moment.[1] (சார்ந்த தன் வண்ணமாம் செயல்). When it is deeply implicated in āṇava, it is asat; when it basks in the sunshine of divine grace, it is sat. Just as the eye is neither light nor darkness, the soul is neither sat nor asat, neither God nor matter. It is neither changeable like māyā, nor unchanging like God.

சத்திது என்ற சத்துத் தானறி யாதசத்தைச்
சத்தறிந் தகல வேண்டா அசத்திது சத்திதென்றோர்
சத்திருள் ஒளிய லாக்கண் தன்மைய தாம்அசத்தைச்
சத்துடன் நின்று நீக்குந் தன்மையாற் சதசத்தாமே.

—Umāpati Śivācārya

Though pure as it drops from the clouds, water changes in hue and value with the nature of the land on which it flows. Similarly, though intrinsically pure, the soul is shaped by its associates—sat and asat. Placed between God and āṇava, it is drawn now to the one, now to the other.

Being completely overwhelmed by āṇava in the kevala avasthā, it is asat. In the worldly state (sakala avasthā), it is distracted between sat and asat and is *sadasat*; in moksa it is wholly immersed in divine love and is therefore wholly sat; for as long as the faintest trace of impurity lurks,

1. S. P. V, 57

beatitude is impossible. The soul is like a crystal which wears different aspects in accordance with the nature of the adjacent objects. Its inmost core, however, is immutable.

Though possessed of the ability to know, to desire and to do, the soul lacks the power of energy to exercise these functions. When māyā activated by *cit-śakti* of the Lord supplies this energy, the soul begins to know, to feel and to will. Endowed with senses, mind and other accessories which are all the evolutes of māyā, the soul perceives what is subordinate to it, but fails to comprehend either itself or God. Hence, the Lord through His *arul-śakti* leads it up to a knowledge of the Deity. Thus, at no stage does the soul acquire knowledge all by itself. While in bondage, it is dependent on the senses, mind and the like, in mukti it is dependent on divine grace. Either it depends on external matter or on God.

The functions of āṇava and māyā are thus opposed; āṇava obscures, while māyā illumines. The former binds, but the latter liberates. But the illumination and liberation proceeding from māyā are quite limited. The knowledge that māyā makes possible is delusive.

During the earthly state, man's knowledge is naturally fragmentary, since the senses and other instruments of knowledge have a limited range and are somewhat delusory. Without a proper sense of values, the soul is attracted by some things and repelled by others. Thereby it comes to perform good and bad deeds, which inevitably lead to pleasurable and painful experiences. Hence the bond of karma. Thus, the scene set for the working out of karmas is utilised for forging further links to the chain of samsara.

Receiving these gifts, our hearts must be filled with gratitude for the Lord; but instead, we scarcely think of Him and contemplate Him, because of our delusive knowledge. Considering the world and its fading joys as ultimate, we fix our thoughts on these. It is indeed hard to extricate ourselves from the thought that they are ultimate and to use them for attaining real and lasting bliss. Realising the evanescence of the world and the eternal bond of God's love, man must seek real joy in serving the Lord. The vicious circle of karma could not be broken without the Lord's grace. Out of compassion for the soul tossed about from birth to birth, the Lord appears in the guise of a guru (preceptor) and initiates the soul. Thus set on the right road, the pilgrim gradually progresses to higher levels and comes to long for the day when he would be united to God, as he is now united to āṇava.

ஆணவத்தோ டத்துவித மானபடி மெய்ஞ்ஞானத்
தாணு வினோ டத்துவிதஞ் சாருநாள் எந்நாளோ.

—தாயுமானவர்.

The ātman is compared to the eye, which at all times depends on light for vision. In cases of refractive trouble it also stands in need of eye gilasses to correct the defect. When there is a cataract, neither light nor glasses will be sufficient. In addition to these, the help of a competent opthalmic surgeon is necessary to remove the cataract. God is likened to the sun which dispels darkness and gives light to enable the eye to see. Māyā corresponds to the glasses which afford temporary relief to defective sight. God's grace answers to the surgeon who eradicates the defect.

The soul then, though a distinct entity, is dependent upon the Lord. God is the life and the soul is His body. The soul is not a particle of the Lord, nor a spark from the Deity. Neither is the soul a reflection or shadow of the Supreme Reality. It is not the product of deluded fancy like the silver perceived in a shell. Surely, it is neither a non-entity, nor a fiction. Belonging to the same category of spiritual reality, it is intimately related to the Lord, though distinct from it. Souls do not originate from God any more than consonants arise from vowels. Though an ultimate and unique centre of experience, man cannot exist except in God. The souls are eternal and uncreated. But self-existence does not imply absolute existence; it is eternal and yet dependent. He commits sins, because he has not understanding enough to see that his good lies in obeying the will of the Lord, in serving God and to note the consequences of sin. On philosophic grounds, this view seems preferable to the theory that souls are created at any particular time. One advantage is it invests the souls with sufficient freedom and moral responsibility. A second is it accounts for evil quite satisfactorily and frees God from the charges of partiality and cruelty.

Souls have been classified in many ways. One such classification is on the basis of the measure of perfection achieved. The *paramuktas* (the completely liberated); the *jīvanmuktas* (those liberated while yet in the embodied state); the *adhikāramuktas* (those with a craving for power which naturally prevents the higher state); and the *aparamuktas* (those who have failed to reap the fruits of jñāna-mārga). A more familiar classification of souls is into *sakalas*, *pralayakalas* and *vijñānakalas*. The first refers to those who are subject to all the three bonds of ānava, māyā and karma. Ths pralayakalas are those for whom karma has been dissolved during cosmic rest. They will have to work out āṇava and karma in a fresh world. The vijñānakalas are those who are to be freed from āṇava alone. They reside in worlds created by śuddha-māyā. This reminds one of St. Paul's classification of souls into carnal, psychical and spiritual.

In its onward march the soul passes through ten stages familiarly known as *daśakārya*-tattva-rūpa; tattva-darśana; tattva-śuddhi; Ātma-rūpa; Ātma-darśana; Ātma-śuddhi; Śiva-rūpa; Śiva-darśana; Śiva-yoga and Śiva-bhoga. These are experienced in the Śuddha-avasthā after the pilgrim has progressed sufficiently in the path of jñāna. These stages in the spiritual evolution may be briefly stated as follows. In the initial stage the soul realises that the thirty-six tattvas are different from itself. Subsequently

it realises that they are the modifications of māyā and so could be comprehended once the nature of māyā is understood. Then, it rises above pāśajñāna (knowledge gained in and through the evolutes of prakṛti). In the next stage, through grace the soul gets freed from āṇava and realises its true nature as cit. Then it sheds egoism. This leads to an understanding that its actions are due to the influence of pāśa. Then it abides in the firm faith that the Lord will save. At the next stage the soul perceives Śiva everywhere. From this the next step is feeling the influence of Śiva and becoming assimilated with grace. The final stage of transcendental felicity is God-love.

IV.

The World

Māyā is the substrate of the universe, its material cause. The term Māyā signifies the principle from which the world evolves and into which it returns. It is derived from the words மா and யா meaning respectively involution and evolution. Formless, indestructible and eternal, it is a distinct and ultimate principle ; it does not owe its existence to any other thing. Unlike the Vedāntin who is unable to describe it as neither real nor unreal, the Siddhāntin considers it real and objective. The soul needs energy for exercising its cognitive and conative abilities. This energy is supplied by māyā. Besides supplying the energy, māyā also furnishes the tools for using the energy. viz. the physical and mental powers, an environment to live in and objects to enjoy. The handiwork of Māyā, thus, includes *tanu* (the physical body), *karaṇa* (the mental organs) *bhuvana* (worlds), and *boga* (objects of enjoyment). It is at once the macrocosm and the microcosm.

மாயையே யுடலுமாகு மாயையே கரணமாகும்
மாயையே புவனமாகும் மாயையே போகமாகும்
மாயையே பொறிகளாகு மாயையே புலன்களாகும்
மாயையே யண்டபிண்டம் யாவையு மாயையாமே.

In a word, māyā provides the scene whereon the drama of human history is to be enacted. But being in itself inert, māyā needs to be activated by the śakti of God. Though capable of motion, it cannot move of itself. It is set in motion by God. Like the potter, the Lord, the great Artificer, uses māyā as the material cause and cit śakti as the instrumental cause. Māyā cannot act except under the Lord's direction, This is an important point of difference between the Siddhānta and the Śankhya conception of evolution.

The Siddhāntin rejects abhinnanimittopādana-kāraṇa. The text speaking of universal knowledge proceeding from the knowledge of the One must be understood as emphasising immutability. The relation between God and māyā is that of the owner and the owned.

என்னையிது எனின் உலகுக் குபாதானமில்லை
　இறைவனலதெனின் அசித்துச் சித்தினிடத்துதியா
மன்னியுளலதல் முதல்வன் என்கொல்என்னின்-
　மாயைதான் அசித்துருவாய் மருவமாட்டா(து)
அன்னவனும் இதுவொழிய ஆக்கமாட்டான்
　அசத்தனும் எனின் அதுவும் அவன்போல் நித்தம்
முன்னவன் அவ்வசித்தைவிரித் தெவையும் ஆக்கும்
　முதன்மை அது கொடுத்ததென மொழிந்திடாரே–Sivaprakāśa, St. 23

If it is asked: What is this māyā? the answer is it is the substrate of the universe. If it be said, "No, this substrate is God", the reply is the unintelligent world cannot proceed from the intelligent Lord. The question may take the form: What is the need for a God, if māyā itself evolves into the world? The reply is, being unintelligent, māyā cannot itself develop into forms and substances. Should one argue that the Lord who cannot create without māyā cannot be omnipotent, it may be said in reply that though māyā is as eternal as God, it is God who is master, and who wills to create the diverse forms He pleases. Māyā cannot be said to invest God with His Lord-ship.

Why is not creation homogeneous, but diversified as birds, beasts and men? The diversity is due to the varied karma. If karma can account for creation, why posit a God? The answer is: it militates against the fact that the souls are devoid of the intelligence and freedom necessary therefor. Hence there is no ground to infer that either the mala-fettered souls nor unintelligent māyā could account for the world without a God to set the machinery in motion.

படைத்த தொருபடியின்றிப் பரவைபசு நரராய்ப்
　பண்ணியதென் முன்னைவினைப் பான்மையென்பர்
அடுத்தவினையுளதாயின் இறைஏன் என்னில்
　அசேதனம் மற்றவையாவிக் கமைத்ததாகும்
எடுத்தவினை உருவுறுவ துயிரேல் தானே
　இருவினைக்குத் தக்கவுடல் எய்துமென்னில்
சடத்திரளும் அகர்த்தாவாய் அறிவொன்றில்லாத்
　தன்மையனுங் கூடவொரு சங்கையின்றே.—Śivaprakāśa. St. 24

The Lord not only sets māyā on a career of evolution, but also guides the process. This is not inconsistent with the evolutionary conception popularised by modern science.

It is usual to speak of śuddha māyā, aśuddha māyā and prakṛti. The first is māyā in the primordial state; to second is māyā when it is mingled with mala and karma. It causes pleasure and pain and occasions imperfect knowledge. The world proceeding from it is aśuddha prapañca. Māyā in the gross state is prakṛti māyā. It corresponds to Prakṛti of the Sāṅkhya system. The following stanza gives a description of impure māyā.—

உருவாதி சதுர் விதமாய் ஒன்றொன் றொவ்வா
உண்மையதாய் நித்தமாய் ஒன்றாய் என்றும்
அருவாகிக் கன்மமார் அணுக்கள் யார்க்கும்
ஆவாரமாய் அசித்தாய் அசலமாகி
விரிவாய தன் செயலின் வியாபியாய் எல்லாம்
விரிந்தவகைபுரிந் தடைவின் மேவியவை ஒடுங்க
வருகாலம் உயிர்களெல்லாம் மருவிடமாய் மலமாய்
மன்னியிடும் அரனருளால் மாயை தானே.

—Sivaprakāśa St 22.

The soul gains knowledge only through the products of māyā ; otherwise, the soul must remain enveloped in darkness. But the knowledge it affords is only pāśajñāna, knowledge of the physical world, and not of the soul or of God. Further, the knowledge that māyā provides is often mistaken, delusive and often riddled with doubts and uncertainties. Since it occasions delusive knowledge binding the soul to earthly existence, it is called a mala, an imperfection and a pāśa (fetter). Despite its usefulness in providing the souls with knowledge of some kind, being pāśa jñāna, it is an evil ; it is a dim light which makes one confuse the wrong for the right. At the time of pralaya, the soul is steeped in āṇava ; it is in a state of torpor. From that it enters into a new state, is associated with a body formed of māyā. It enters a prison house as it were. Surrounded by a host of objects, the soul is seduced, invited to identify itself with them. The *tattvas* out of which the body is formed support the allurements of the outer things. Māyā thus causes the soul to be disturbed through excitement of desire and aversion, joy or sorrow, compels the soul to come under the law of karma and delivers it to transmigration · Thus, māyā is a fetter which afflicts the soul in the most direct way and is found and known by the observant soul earlier than karma and āṇava.

Impure māyā, also known as Mohinī, is formless, inert and unintelligent. From it proceed diverse reals which give rise to bodies, instruments, the worlds and objects. It causes delusion to souls. At pralaya it provides a resting place to souls and is also their bondage. All its actions are activated by the Lord.

Śuddha māyā, alternatively known as Bindu, Kutilai, Māmāya and Kuṇḍalini, causes pleasure, affords true knowledge and accounts for the undefiled prapañca. It is mid-way between Śiva which is pure and matter which is unconcious.

The evolutes of Māyā are called tattvas. Those coming from Śuddha māyā are naturally the Suddha tattvas. The jnāna śakthi of the Lord acting on Śuddha māyā produces nāda, also called Śivatattva, since Śiva Himself is the ādidevata, the ruling god of nāda. Knowledge characterises this tattva. From nāda proceeds bindu. Its presiding deity is Śakthi ; it is characterised by activity. Sadākhyā is the next evolute. Jñāna and śakthi in equal proportions are its features. Sadāśiva is the ruling

deity. Maheśwarī is the next evolute. It is marked by excess of kriyā śakthi and less of jñāna. Śuddhavidyā is the fifth evolute, where knowledge dominates.

உன்னலரும் பரசிவன்தன் அருளாலே நாதம்
    உதிக்கும் மிகுங் குடிலைதனில் விந்துவரும் நாதந்
தன்னில் அதனொளி வளரும் சதாசிவராம் அவரில்
    தயங்கவரும் ஈசர்வித்தை தனைஅளிப்பர் அதனால்
மன்னுவர்இவ் வகைஐவர் வாய்மையினால் முன்னே
    வந்திடுமென் றுரைசெய்த விந்துவழா வகையே
முன்னுதவும் சூக்குமாதி ஒருநான்கும் என்று
    மொழிந்திடுவர் அருங்கலைகள் முதிர்ந்துளோரே.

—S. P. 21 verse

Though impure, aśuddha māyā is capable of removing impurities, āṇava from souls. Like the clearing nut, it removes defilement.

எழுமுடல் கரணமாதி இவைமலம் மலமலத்தாற்
கழுவுவ னென்றுசொன்ன காரண மென்னைஎன்னில்
செழுநில அறுவைசாணி உவர்செறி வித்தழுக்கை
முழுவதுங் கழிப்பன்மாயை கொடுமலமொழிப்பன் முன்னோன்.

நித்தமாய் அருவாய் ஏக நிலையதாய் அகிலத்துக்கோர்
வித்துமாய் அசித்தா யெங்கும் வியாபியாய் விமலனுக்கோர்
சத்தியாய்ப் புவனபோகந் தனுகரணமும் உயிர்க்காய்
வைத்ததோர் மலமாய் மாயைமயக்கமும் செய்யுமன்றே,

—Siddhiar-Supakṣa 142 & 143.

The Pure One cannot act on impure māyā. The deities resident in the Śakti tattvas act on impure māyā and make it evolve kāla, niyati and kalai. Kalai, in its turn, produces vidyā and rāga. Distinction of time into past, present and future is very helpful to souls. Niyati arranges for the distribution of the fruits of actions. Kalai, with its twin offspring—vidyā and rāga, helps in the attainment of knowledge and engenders a desire to reap the fruits of karma. The five evolutes commencing from kāla are the *pañca-kañcukas*, the fivefold sheaths forming a constant attendant right through the embodied state. By regulating knowledge, desire and action, they serve in the fight against the powers of āṇava, The soul in conjunction with this fivefold tattvas making for worldly experience is called *puruṣa-tattva.*

Prakrti māyā, constituted of the three guṇas, sattva, rajas and tamas, occasions *citta, buddhi* and *ahankāra*, which respectively cause investigation, organization of knowledge and egoism. These three constitute the cabinet ministers, as it were, with *buddhi* as the premier and the soul as King.

" அந்தக் கரணமவற்றினொன் றன்றவை "—S. J. B. 49

V

The Goal of Life

The supreme goal of life is the attainment of vīḍu. The wayward soul having wandered far and wide and tasted the joys and sorrows of the world, gets disillusioned, feels sincerely for its folly and error, tries to make amends and finally comes to its true home to experience perfect peace, tranquillity and unsurpassed bliss. Thus the goal is not conceived in a negative fashion as the removal of malas, but as the positive attainment of supreme bliss that will endure ever afterwards. No lapse from that condition is ever likely. Śivasama-vādins and Ātmānanda-vādins consider that the goal consists merely in the removal of malas; but to the Siddhantin it signifies the experience of the swelling tide of Śivabhoga.

உள்ள மலநீங்கி யோங்கு சிவானந்த
வெள்ளந் திளைத்ததுவாய் மேவுதலே—கள்ளவிழ்பூங்
கொத்தார் விரிசடையார் கூறு சிவாகமத்திற்
சித்தாந்த முத்தியெனத் தேறு.

—Mukti Niścaya.

The malas persist; but their potency to cause mischief is gone. They only serve to heighten the experience of bliss. Prior entanglement in āṇava makes the experience of divine communion all the more welcome.

முத்திதனின் மூன்று முதலும் மொழியக்கேள்
சுத்தஅனு போகத்தைத் துய்த்தல்அணு—மெத்தவே
இன்பங்கொ டுத்தல்இறை இத்தைவிளை வித்தல்மலம்
அன்புடனே கண்டுகொள்அப் பா.

—Unmai Vilakkam

In this experience the soul is so closely bound with the object of experience that it is said to attain advaitic union with Śiva. The expression 'advaitic union' calls for explanation Far from denoting the annihilation of the soul, it signifies the attitude which makes one feel and act as if finite personality did not exist. The soul persists; but it is no longer associated with limitations and imperfections. It bends its will to that of the Lord. The light of the stars is invisible in the radiance of the sun; but, on that account, the existence of the stars is not denied. Even so the indistinguishability of the soul in the ecstatic experience is no proof of its extinction. In the words of an eminent contemporary thinker there is "no loss *of* personality, but loss *in* divine personality."

During earthly life. The soul is in union with āṇava; but neither party to the relation is destroyed. In the same manner, in mukti the soul and

God are in intimate association, but neither of them is lost. Their individuality and value are conserved. When the words *tāl* (தாள்) and *talai* (தலை) combine, the resultant compound *tāḍalai*, (தாடலை) cannot be treated as a single word or as two words. It is a case of two in one. The soul places its head (*talai*) before the blessed feet (*tāl*) of the Lord and realises its true nature of dependence. Mokṣa signifying ecstatic union of the soul with the Lord is likewise a relation of two in one. Each party to the union retains its nature. The lord is the source of bliss; and the soul drinks from this fountain.

Words are inadequate to portray the mystic experience. It beggars description, and yet the mind must needs attempt to comprehend it. The descriptions given by saints and sages are but faint echoes of the ecstatic joy of *Śivānubhava.*

The Cārvāka ideal of sensual pleasure is wholly repugnant to the Śaiva Siddhāntin who considers the highest spiritual bliss as the only legitimate object of human endeavour. Sensual enjoyment, if ever one could call it an ideal, is the very reverse of the Siddhāntic conception of a spiritual joy that knows no bounds and which never cloys.[1]

The Buddhistic ideal of nirvāṇa is too negative to serve as an adequate incentive to noble effort ; hence it does not find favour with the Siddhāntin. When the five-fold skandhas which constitute the soul disintegrate there is nothing left of the soul to experience the fruits of the arduous training prescribed by the system [2]. Nirvāṇa is not unjustly described as the "heaven of nothingness". The soul obtains deliverance from suffering by terminating itself. Unless the goal is represented as positive experience of everlasting felicity, it would be difficult to except people to pursue the deal with enthusiasm.

The Jaina conception of the ideal of life is not so repugnant as the Buddhist view ; for according to the former the released soul not only escapes from bondage to the body but also acquires a tranquil state and rests in peaceful bliss for ever. But the vulnerable point in the Jaina theory is their belief that the soul can attain mukti by its own effort. Shot through and through with karma, the soul cannot become a siddha, unaided by divine grace any more than a pot at the bottom of the well could rise up to the top all by itself.[3]

Being atheistic, classical Sānkhya too maintains that the puruṣa attains perfection without the aid of divine grace. Strangely, the Sānkhya more than any system stands in need of divine help ; for inactive puruṣa

---

1. S. J. S. V. V. 28—31
2. S. J. S. V. V. 38, 40
3. S. J. S. V. 14

and unintelligent prakṛti are wholly incapable of accounting for salvation. Further, the Sānkhya ideal of *Kaivalya* (isolation from prakṛti and its evolutes) or *apavarga* (freedom from the threefold suffering, *tāpatraya*) is negative. In so far as it considers jñana (knowledge) the means to mokṣa, the Sānkhya bears some resemblance to Śaiva Siddhānta. But this similarity is merely superficial; for the saving knowledge is the insight that the puruṣa is wholly different from prakṛti. This, in Siddhānta terminology, is only paśu-jñāna; while the knowledge that the leads to release is pati-jñāna, (knowledge of the Lord and the soul's dependence thereon).

The Nyāya-Vaiśeṣika ideal resembles that of Buddhism in stating that the perfected soul is divested of all experience, pleasurable or painful. In fact, it is scarcely aware that it has reached the goal of life. A self that is unconscious is scarcely distinguishable from matter. The difference between soul and matter is virtually annulled. The liberated soul is said to become unconscious like a block of stone or wood (pāṣāṇa-kalpa). Thus it is a spiritual conquest worse than defeat. This description of the goal is practically the same as the Buddhist conception of nirvāṇa, except for the admission of a continuously existing self. But there is no virtue in maintaining that the self continues to be when it is unconscious. Hence the Nyāya-vaiśēṣika is described as an *ardh-vaināśika*.

The Mīmāmsā, in its earlier phase, held out the ideal of svarga, heavenly enjoyment; later this ideal was replaced by mokṣa, where the soul persists freed, however, from all specific characteristics of the self such as jñāna, pain and pleasure. But neither ideal is acceptable to the Siddhāntin; for the former is transient and the latter purely negative.

The Siddhāntin discountenances the view that the soul is really Brahman subject to limiting conditions and that it becomes one with God, the moment māyā is dispelled. Though the soul and the Lord belong to the same category of conscious entities, they are far from being identical. In bondage as also in release, they are entirely different. By its association with āṇava, the soul becomes ignorant, is subject to the trials and tribulations of samsāra, while the Lord is always omniscient and above the realm of change and limitations. Even in release, the soul, though no longer tainted by imperfections, occupies a subordinate position. Its knowledge is still inferier to that of the Lord. Just as a measure even when filled to the brim cannot vie with the ocean, cannot take more than its capacity, the soul even in release when its little intelligence is replaced by a larger one does not become omniscient, in ths sense in which the Lord is omniscient.[1] Divine intelligence is never prone to contraction[2]. Even in release the soul depends on Śiva for knowledge. Just as the eye cured of its blindness still requires light, the soul freed from āṇava still stands in need of God's grace.[3] The subtle intelligence of Śiva is contrasted with

1. S. J. S. IV. V. 40
2. S. S. P. p. 61
3. S. J. B. cu 28–29

the gross intelligence of the soul.[1] Śiva is the adorable Lord ; the soul is the willing slave and devotee. It acquires several perfections ; but it could never assume the five functions of the Lord. The Lord is bliss illimitable ; the soul is merely the lover of this bliss.

Water acquires heat by contact with fire, but not its capacity to burn. Even so the soul acquires several perfections due to the grace of the Lord, but does not appropriate to itself the pañca-kṛtyas. The soul is subject to āṇava, while the Lord is ever free. Thus, the fundamental postulate of Śaiva śiddhānta is that soul (paśu) and Śiva (Pati) are of different natures. Hence the view that what was all along Brahman but which forgot its nature and later realised its true identity and attains oneness with Brahman is ruled out; for it makes the astounding suggestion that Brahman undergoes misery. Besides, there is no need to become one, if Brahman and jīva were identical. Further, should it be insisted that they become identical, it could only be at the expense of one or the other.

Thus by a critical review of the rival views regarding mokṣa, the Siddhāntin is able to indicate the main features of his own account of the goal of life. It is a positive state of transcendental felicity,[3] of peace and rest, and not mere escape from the weariome cycle of births and deaths. Being bliss of a pure, lofty and permanent kind, the soul needs no body to experience it. Mokṣa does not signify loss of personality ; nor need it necessarily mean experience at a definite geographical region.

VI

Practical Discipline

The course of discipline necessary for mokṣa is four-fold—*Carya*, *Krya*, *Yoga* and *Jñāna*. Carya signifies service to the Lord rendered by the limbs, vocal organs and mind. Whatever the aspirant does, says and thinks must centre round God. There is no divorce between secular duties and sacred duties. All duties are rendered as service to the Lord, so that they acquire a sanctity. This is known as the *dāsa-mārga*, since the soul conceives of himself as a devoted servant of the Lord whom he tries to serve loyally and faithfully to the utmost of his capacities.

தாதமார்க்கம் சாற்றிற் சங்கரன்தன் கோயில்
தலம்அலகிட் டிலகுதிரு மெழுக்கும் சாத்திப்
போதுகளுங் கொய்துபூந் தார்மாலை கண்ணி
புனிதற்குப் பலசமைத்துப் புகழ்ந்து பாடித்

1. S, J. B. Cu 28—29
2. S. S. P. p. 61 ; S. J. S. XI. V, 9
3. S. P. V. 87
4. S. P. V. 73

தீதில் திருவிளக்கிட்டுத் திருநந்தவனமும்
செய்துதிருவேடங்கண்டால் அடியேன் செய்வ[து]
யாதுபணி யீரென்று பணிந்தவர் தம்பணியும்
இயற்றுவதிச்சரியை செய்வோர் ஈசனுலகிருப்பர்.

—S. J. Siddhiar 271

Carya reduces the power of āṇava. Success in this stage of the discipline results in *sāloka,* attainment of the abode of the Lord. The *Periapurāṇam* is replete with stories of how the *Ś*aiva devotees attained spiritual progress by dedicating their lives for the service of the Lord and His devotees (தொண்டர்கள், அடியார்கள்). Saint Sambandar is considered the best exemplar of this approach.

Krya denotes a round of activities involving worship *(upāsana).* Since the devotee considers himself as the dutiful son drawn by ties of affection and regard to the service of the Universal Father, he spends all his time in serving the Lord in a more intimate and loving manner than at the initial stage. Hence this path is termed the *sat-putra-mārga.* The result of this stage is reaching nearness of the Lord *(sāmīpya).* Krya lays the axe at the sense of I-ness *(ahaṁkāra)* and " My-ness " *(mamakāra).*

புத்திரமார்க்கம் புகலில் புதியவிரைப் போது
புகையொளிமஞ்சனம்அமுது முதல்கொண் டைந்து
சுத்திசெய்தாசனம் மூர்த்தி மூர்த்தி மானும்
சோதியையும்பாவித்தா வாகித்துச் சுத்த
பக்தியினால் அருச்சித்துப் பரவிப்போற்றி
பரிவினோடும் எரியில்வரு காரியமும் பண்ணி
நித்தலும் இக்கிரியையினை இயற்றுவோர்கள்
நின்மலன்தன் அருகிருப்பர் நினையுங்காலே.

S. J. Siddhiar 272 st.

Saint Appar is the well-known exponent of this mārga.

Yoga is *sakā-mārga*, since the aspirant looks upon himself as a loving friend of the Lord. Withdrawing the mind from the distractions of the sense objects, the soul meditates on the Lord summoning the highest power of concentration. The fruit of this discipline is *sārūpya*, the attainment of divine attributes. Tradition has it that St. Sundarar is the typical follower of this method.

Yoga involves eight steps *(angas)*:—*yama* (acquisition of moral qualities), *niyama (*cultivation of virtuous actions*)*, *āsana (*posture*)*, *prāṇāyāma (*control of breath*)*, *pratyāhāra (*withdrawal of senses and mind from distractions*)*, *dhāraṇa (*concentration of mind on God*)*, *dhyāna* (spiritual contact) and *samādhi (*spiritual experience*)*. The first two steps stand for preliminary moral training. Of these, *yama* signifies the acquisition of the ten-fold moral qualities—non-injury. truthfulness, honesty, charity, kindliness, purity of heart, forbearance, fortitude, devotion to duty

and bodily purity. *Niyama* denotes the cultivation of moral habits, such as selfsacrifice, worship of God, repetition of mantras, liberality and austerities.

Carya, krya and yoga can only lead to a lower type of mukti (*pada-mukti*) and not to release in the full sense of the term ; for concentration presupposes the use of the evolutes of māyā which cannot take the soul beyond the world born of māyā. Hence the three paths are only preparatory stages for the final stage of *jñāna-mārga,* otherwise known as *san-mārga.* Its fruit is *sāyujya* (the bliss of divine communion). Saint Manickavasagar is reckoned the ablest exponent of this path.

All scriptures with one voice assert that jñāna is the direct means to mokṣa.

ஞானத்தால் வீடென்றே நான்மறைகள்புராணம்
நல்லஆகமஞ்சொல்ல அல்லவாமென்னும்
ஊனத்தார் என்கடவர் அஞ்ஞானத்தால்
உறுவதுதான் பந்தமுயர் மெய்ஞ்ஞானந்தான்
ஆனத்தாலது போவ தலர்கதிர்முன் இருள்போல்
அஞ்ஞானம் விடப்பந்தம் அறும்முத்தியாகும்
ஈனத்தார் ஞானங்கள் அல்லாஞானம்
இறைவனடி ஞானமே ஞானமென்பர். —S. J. Siddhiar St. 279

The four vedas, the purāṇas and the sacred āgamas assert that jñāna is the path to mokṣa. Bondage consists in being afflicted by ignorance. With the rise of knowledge that is true and absolute, ignorance vanishes, even as darkness disappears with the rising sun. When ignorance is dispelled and with that bondage, mukti results. The true knowledge that leads to this is no other than knowledge of the Lord.

ஞானத்தின் மிக்கவறநெறி நாட்டில்லை
ஞானத்தின் மிக்க சமயமு நன்றன்று
ஞானத்தின் மிக்கவை நன்முத்திநல்காவா
ஞானத்தின் மிக்கார் நகரின் மிக்காரே.—Tirumūlar.

There is no means superior to jñāna. No other path could lead to mukti. Great indeed are those who are proficient in true knowledge.

சன்மார்க்கம் சகலகலை புராணவேத
சாத்திரங்கள் சமயங்கள் தாம் பலவும் உணர்ந்து
பன்மார்க்கப் பொருள் பலவும் கீழாக மேலாம்
பதிபசுபாசம் தெரித்துப் பரசிவனைக்காட்டும்
நன்மார்க்க ஞானத்தை நாடி ஞான
ஞேயமொடு ஞாதிருவும் நாடாவண்ணம்
பின்மார்க்கச் சிவனுடனும் பெற்றி ஞானப்
பெருமையுடையோர் சிவனைப்பெறுவார்காணே.
—S. J. Siddhiar 274.

Each of these four paths is not to be taken as complete in itself; nor are they alternative means; they constitute different stages in one continuous process of spiritual development. Tirumūlar compares them aptly to the bud, the flower, the unripe fruit and the fruit respectively.

விரும்புஞ் சரியைமுதல் மெய்ஞ்ஞான நான்கும்
அரும்புமலர் காய்கனிபோல் அன்றோ பராபரமே.

As already pointed out, the individual cannot attain mukthi by his own effort unaided by the Lord's grace. In His boundless mercy, the Lord who has all along been an indweller now appears in the guise of a guru and lends a helping hand and initiates the soul into the path leading to the supreme goal. The individual who has come to realise that wordly things are trival and of no great moment and that there are things of lasting value is taught that, by subjection to the savages of the senses, his life up to that moment has been wasted. Just as a prince brought up among hunters from infancy considers himself to be one of them, the soul brought up in the midst of the savages of the senses considers sense objects all important. Now it understands that they are trivial and fleeting and incapable of affording abiding satisfaction and are really an enemy of spiritual life and it longs for attaining true nature. Thus disillusioned, the soul understands its nature, breaks away from its former associates and yearns for communion with the Lord of the universe. The urge for spiritual emancipation is quickened and the aspirant pursues the goal with great determination and zest till he attains the blessed feet of the Lord.

ஐம்புல வேடரி னயர்ந்தனை வளர்ந்தெனத்
தம்முதல் குருவுமாய்த் தவத்தினி லுணர்த்தவிட்
டன்னிய மின்மையி னரன்கழல் செலுமே.

—S. J. B. Sutra 8

The initiation is effected in several stages according to the mental and spiritual progress of the souls. The initiation effected before entry into the path of *Carya* is called *Samaya dīkṣā*. By the Lord's gracious look (*nayana*), by spiritual touch (*sparśa*) and by impact of mind (*mānasa*), the Lord seeks to influence the soul and weaken the hold of āṇava, māyā and karma respectively. By imparting instruction (*vācaka*) into the nature of the categories, the Lord attempts to correct the knowledge of the pupil. To rectify his conduct, the Lord teaches the pupil mystic formulas (*mantra*) embodying eternal truths. Occasionally, by granting a vision (*yoga*) of God, the longing for the perpetual rhapsody of divine communion is intensified.

The next instalment of initiation is provided when the aspirant has successfully completed *carya*, but has not yet entered upon *kriyā-mārga*. This is known as *viśeṣa-dīkṣā*, since it confers on the aspirant special accession of spiritual energy needed for the round of duties involved in kryā.

After the first three paths have been successfully traversed, the pilgrim develops a state of mental equipoise which enables him to meet pleasant and unpleasant experiences as they come, without elation or fretting. Pleasures do not turn his head; nor do sufferings depress him. This condition of equanimity is called *iru-vinai-oppu.* This expression does not mean, as is sometimes thought, the cancelling of good and evil deeds, which is impossible. On account of the arduous training the soul has undergone, it gets the further reward of *malaparipāka*, the ripening of karmas. The stage is now set for the requital of karmas speedily, so that the soul may be relieved of its huge load of karmas. Yet another reward is *śaktinipāta.* The term *śaktinipāta* is variously interpreted as the "cessation of energy" (G. U. Pope), "the descent of śakti." Probably, the most satisfactory rendering is "the descent of God's grace." The surgeon waits for the wound to ripen before performing the operation; even so, before bestowing grace the Lord waits for the individual to grow in devotion through austerities, to develop mental equipoise and to shed the impurities (karma-mala). After the soul has obtained the three-fold gains (*ānma-lāpa*) and has very nearly exhausted āṇava, the Lord bestows *Nirvaṇa-dīkṣā*, which fits the person to enter upon jṇāna-mārga. Here the soul considers itself to be the consort of the Lord. The divine preceptor presents the ultimate truths to the eager pupils. This is the training proper. It consists of *śravaṇa, manana* and *nididdhyāsana.* The guru who is the very embodiment of wisdom instructs the pupil into the ultimate truths enshrined in the sacred texts. The pupil turns it over and over in his mind, until he is convinced of the truth of what he has been taught, viz. that the world is the product of māyā, that the soul is distinct from the senses, mind and the like and that it is, in its essential nature, a spiritual entity which derives its being, sustenance and joy from the Lord with whom it is intimately united by bonds of true love. With the removal of all doubts and the rise of intellectual conviction, the aspirant meditates upon the truth until he intuitively apprehends the Lord. Thus it will be seen that the highest knowledge is gathered from the scriptures; but it is verified in one's own direct experience.

When he sees the Lord all round and in himself, he realises his true nature as the channel of Divine Will. In submitting to the Divine will, he finds illimitable joy. This is *sāyujya.*

In concluding this summary account of Siddhānta thought and religion, it must be mentioned that this ancient system continues to move the hearts of millions, mould their lives and afford spiritual consolation and solace, because it presents a comprehensive system which attempts to reconcile many seeming contradictions, such as reason and authority, pluralism and monism, the claims of the workaday world and those of spirituality. While it admits a plurality of reals, it draws attention to the unity of organisation present therein. It inculcates a religion of love and discountenances external

manifestations and pharisaic practices.[1] No separation is made between the sacred and the secular; because such an artificial sundering robs either of its value. All life is sacred, God-centered. Everything we do is service of the Lord. Thus life secures a sanctity and an aim.

A more satisfactory basis for social ethics is hard to find. The conception of a God who loves all mankind, especially the weak and the sinning and who strives ceaselessly to wean them from their folly and wickedness, must make for brotherly love. If God loves all and is the Father of all and is present in all, man can have no foes, he can have no room for narrow loves and hates. The whole humanity must be one vast but well-knit family. This is the message of Saiva Śiddhānta for our times.

---

1. கங்கை யாடிலென் காவிரி யாடிலென்
கொங்கு தண்கும ரித்துறை யாடிலென்
ஓங்கு மாகட லோதநீ ராடிலென்
எங்கு மீச னெனுதவர்க் கில்லையே.

—Pāvanāśa : Tirukkuruntogai.

THE KURINJI GIRL

By
Sri E. S. VARADARAJA IYER, B. A.,
Lecturer, Tamil Department.

A GIRL of the Kurinji or the hilly tract, born of rich parents, is deputed to keep watch over the millet-farm according to the family custom. A loft is built on high near the farm and the lady and her maid are seated on it with instructions to scare away the birds that hover over the farm. At this time a hero with well--formed features and attractive gait, well-endowed with all the precious qualities, comes on the scene on the pretext of hunting and asks them to tell him whether they saw a deer or an elephant with injuries on its body, inflicted by his arrows. A conversation ensues and presently the hero and the lady-love become husband and wife. The Agapporul grammer treats of the many incidents and episodes that occur during the process of this clandestine love-affair and incidentally, of the many customs and pratices prevalent among the girls and women of the Kurinji tract.

From Tolkappiam we learn that the water-courses or lakes form one of Karupporuḷ or things that pertain to a particular land. The hill-stream is the Karupporuḷ of the hilly region. The lady-love and her maid depart from the millet-farm to a hill-stream and take their bath in the swift-current. They then dry their hair, dress them in many attractive ways and wear variegated flowers. Towards the evening they sit on the swing improvised between two trees with the help of roots or ropes and swing to and fro to their heart's content. They sing and dance in utter merriment and have their Kummi and Kolattam. They then have their Vaḷḷaippāṭṭu singing the same, as they pound the millet with pestle. Here a delectable pen-picture of the beautiful Kurinji grove, where the hero and the lady-love meet and have their clandestine union will not be out of place.

"In the centre of a beautiful shady grove, that could create discontent in the minds of those that have not their life-mates by their side, and that is rendered cool by the gentle Southern breeze, where the bees fly humming about, drinking the honey contained in the flowers, where the Pungu (tree with its flowers, like fried paddy and the Punnagam sprout out its smelling buds, the Pādiri (flowered tree : Stereospermum chelonoides) and the jnāḷal. (Brasiletto climber magaty) with the puppetlike flowers and the konrai putforth their blossoms, the Nagam (Mast-wood), the Tilakam (Barbados pride) the Naram (Arnotto), the Nandi (East Indian Rosebay), the Mādhavi (Common Delight of the woods), Mallikai (jasmine) and the Mavval (wild jasmine) emit agreeable odour and where the Sandalwood tree, Ceṉbagam (champaka Michelia champaka) Tēmā (Manjifera Indica), the sweet juicy Jack-tree, the Ācini (Bread-fruit tree), the Asoka (Sereca Indica), the Kōṉgu (Red-Cotton tree) the Vēngai (Felis tigris) and the kurā spread

3
41